ॐ

In the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations: they will never fade, even unto the last great seventh knell which will close the Manvantara.—*Ancient Rock Inscription.*

THE PATH.

VOL. VII. NOVEMBER, 1892. No. 8.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

Seventeen Years Ago and Now.

IN November, 1875,—seventeen years ago—the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Bro. John Storer Cobb, is yet a member in Boston; but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H. P. B. and Col. Olcott went to India in 1879 the Society

was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia Branches sprang up there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the centre of activity was in Asia, because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called "Coulomb *exposè*" in Madras resulted in H. P. B's coming again to Europe, where she settled down in London and once more became, even in old age, the centre of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four-hundred members, the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centres, in India, Europe, and America.

December, 1878, witnessed the departure of H. P. B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled*. This was the forerunner of many another. Upon reaching the hospitable shores of India the two pioneers founded the *Theosophist*, which began to emit article after article from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles—called Fragments of Occult Truth—which were afterwards embodied in *Esoteric Buddhism*. To-day, instead of having but *Isis Unveiled*, we have a long list of works all distinctively

Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Damodar K. Mavalankar at the Indian Headquarters, then others in Europe and elsewhere. To day the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy Theosophist lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific Slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centres in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago—to-day enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reïncarnation were unknown to our people, all reference to them being rare and fugitive. To-day the literature of the West is full of all these things, and "Theosophy" has become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H. P. B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labors has had.

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality", and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational

explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and to-day it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond to-day. It will be known in its entirety when the present centre of eternity shall have moved itself into the far-distant future and become a new present, a glorious reïncarnation.

Salvation by Faith.

THE making safe by faith defines the popular idea that a human soul is to escape punishment for evil, not through a reformation of character, or through the cancellation of evil by a subsequent effectuation of good, but through gratuitous pardon made possible because the one believed in has already suffered to an extent which the law will regard as a vindication. Beyond trusting wholly to the merits and work of a Savior, the culprit has nothing to do in the procurement of salvation. It is an act of reliance, not a process of relief. Later reformation attests the reality of the faith, but does not constitute it.

There are many grave objections to this scheme, logical, ethical, and moral. It is eminently artificial, it is in harmony with nothing else in nature, it enthrones unreality in Heaven. By making punishment a mere matter of debt, it voids it of its other two aspects —disciplinary and deterrent, and by making it transferable the connection between it and offense is lost. Nor is the suffering congruous. It is resolved wholly into physical pain. But this is a different thing from compunction, sorrow, remorse, which mentally follow transgression. The poignant shame of repentance cannot be recast in terms of bleeding flesh and agonized nerves.

Then, too, moral sentiments are unbalanced. The shock at seeing the innocent suffer and the guilty escape may be to some extent checked by urging that the suffering was voluntary and from love of the guilty, but a question then arises as to the sacrifice of justice. Surpassing love can hardly supplement defective justice, for in a Divine and therefore perfect system all moral qualities are equally exhibited. And the supposed effect is circuitous. If a man is aroused to consciousness of guilt by perceiving what some one else has undergone on his behalf, the stimulants are sympathy and gratitude. Yet these do not demonstrate that the broken law was right in itself, or that he ought not to have disregarded it, or that an arrangement made without his consent binds him in honor to future obedience. Indeed, if the debt of all humanity has been paid, it cannot properly be exacted a second time, and therefore the inducement to obedience is to that extent logically lowered. Moreover salvation by faith has but a partial operation. It deals only with the sentimental side of man. It is not educative nor reformatory; still less does it take hold of the several elements in our composite nature and make each evolve to the ideal of perfection.

These are but a few of the logical objections to the doctrine. Historically and individually its consequences are what might be expected from the disconnecting of character from retribution, and from the use of any other factor than desert in determining destiny. Substitute a mechanism for a simply-acting law, and you are sure to have not only complication but disaster. And so the consequence of displacing Karma for Faith has been to set religion apart from morals, and to relieve from responsibility at the very point where it needs the sternest enforcement. The test of character has become not merit but belief, and the guage of acceptability is not the degree to which self-discipline has attained, but the degree in which self-discipline is renounced and the spiritual interests handed over to another.

And yet here, as in so many other theologizings, there is a root of truth beneath the perversion and distortion. It is in the fact that a real faith in spiritual law must precede any actual attempt at improvement. Men will not greatly exert themselves to secure that which is hazy or dubious. If a thing is uncertain or ill-defined, there can be no heart in the pursuit of it. If evil is not seen to be real, salvation will not appear to be valuable. Before there can be any wish, much more any effort, to attain security from the penal consequences of wrong, the wrong must be sensed, the consequences apprehended, and the security assessed. Only

as the solemn reality of these spiritual facts is felt acutely by the soul standing in their presence, will it rouse itself to act thereon. And so salvation must come by faith.

The same faith must attend any true salvation, any scientific salvation, at every step of its progress. As the steady discipline by which ordinary man is transformed from a vacillating, inconstant tool of prejudice and passion to the calm, collected master of himself and Nature goes on through incarnation after incarnation, there is not an action of the will without its background of assured certainty in the correctness of the training. The human constitution, the method of its evolution, the possibilities it enshrines, the laws regulating the seen and the unseen spheres, the validity of the process, the certitude of its outcome, the existence of Those who have attained, the assurance of Their sympathy and aid,—all these must be truths to the advancing soul or there can be no advance at all. It is not a blind faith, for it has evidence sustaining it; yet it is not entire vision, for much is still unseen. But the faith grows. Its inception is only partial and may be feeble. It was enough for the first step. As each increment of vision verified the prophecy, the faith was confirmed. Things it took on trust are now portions of consciousness; much that was confidence has now become certainty. Still, the same condition to advance persists. The new step must be made because it is believed to lead to greater heights, and if there was no such belief the soul would pause and droop. Doubt would check, not as criminal but as weakening. And if faith is "the substance of things hoped for, the evidence of things not seen", it is because as a scientific fact there can be no pressing forward into the region of the as yet experimentally unknown without an inward certainty that we shall find it as represented and shall rejoice when there.

And so we are saved by faith. Not faith in another's merits, but in the possibility of evolving our own; not faith in another's atoning work, but in our ability to so work that atonement shall be needless; not faith in a visionary mechanism of substitution, but in the universal scheme of Law; not faith in ecclesiastical systems, but in Divine order; not faith in a revelation *from* God, but in a revelation *of* God. Braced with such a faith, salvation progresses steadily to its end. It is a salvation from ignorance and paucity and feebleness, a salvation of the Divine in man from the animal.

ALEXANDER FULLERTON.

Scientific Salvation.

SALVATION means "the making safe". But safe from what? In the usage of contemporary religionism, safe from future punishment for sin. If we inquire further as to the means to safety, we find it to be reliance upon another who has purchased the right to save by having himself undergone the punishment. The popular conception therefore considers the safety as from suffering, its date the hereafter, and its reception a gift.

But this whole operation is evidently external to the cause which once produced the liability to punishment and may produce it again. Punishment is the result of breaking of law; law is broken because the individual's sympathies are with the thing prohibited; and if still with the thing prohibited, they will continue to violate the prohibition. Hence law will be broken and penalties incurred just so long as the law is distasteful, and the only way to ensure obedience and a consequent immunity is a reversal of sympathy from the thing prohibited to the prohibition.

Now the springs of this sympathy are in the physical appetites, the intellectual convictions, and the moral sense. The state of the body, the mind, and the soul dictates the attitude towards law, and if the attitude is to be changed, that state must be changed because its cause. If a man who loves drunkenness, for instance, is to become sober by preference, it must be through his body's loss of craving for stimulant, his mind's conviction of the good of sobriety, and his soul's repugnance to the evil of indulgence. In other words, the *whole* man must face about,—not his taste merely, or his judgment, or his morals, but all in their totality. Only then is he "safe", for he has no inducement to offend, no conviction to oppose, no impulsion to resist. All unite in producing harmony with the law, conformity to its injunction, immunity from its penalty.

In such a change, furthermore, each section of the composite being must receive distinct treatment. A cancellation of the physical appetite will not alter the mental status or affect the moral sense. Intellectual beliefs will not cure a disordered physique or reverse the pose of the soul. Revolution in moral sentiment will not effect corresponding revolution in the body and the mind. A radical change—"conversion", from *con*, together, and *verto*, to turn—can come only as each is turned, and each can only be turned as the handling appropriate to it is given.

If, then, a man is to be made safe from sin and from its penal effects, it can be by nothing short of such a physical treatment of physical state, mental treatment of mental state, and moral treatment of moral state as shall transform him from a hater of law to a lover of law. He now obeys from preference, and is therefore free both from temptation and from punishment.

Yet freedom from suffering in the pilgrimage of an Ego no more exhausts its evolutionary demands than would a like freedom in one incarnation. Who would consider a life perfect if guaranteed from all risk of disease or accident? Irrespective of such negative good, there is a whole cycle of positive and progressive development. The body has to be trained to such dexterity as is demanded by its avocation; the mind has to be fed with fact from many separated areas and its powers educated to their highest potency; the soul has to be nurtured with truth from above, and its voice in conscience grow clear and regnant. Each component of man needs its copious expansion if it is to fulfil the law of being and mount to the heights designed for it by the Supreme. Every separate incarnation in the chain is to contribute something to the attainment of the ideal, until that ideal is complete and incarnations needless. So long as any element is deficient must incarnations be repeated, and he only can be "safe" from the hamperings of rebirth who has surmounted its necessity.

Considered as immunity from either violation of law or imperfection of existence, "salvation" must, then, be achieved through the perfecting of each component of the being, and that perfecting must be through the specific training required for each. In other words, it must be *scientific*. Now what does this mean?

It means, negatively, that the accomplishment is not by a pious sentiment or a generous sympathy or a spasmodic aspiration. It means, positively, that it is a systematic education of every faculty under the laws impressed by Nature thereon, and after the experience which the most enlightened practitioners have accumulated during æons of action. Evolution of the whole man beyond the danger-limit is as much a matter of formulated knowledge as is the training for athletic sport or a college examination. Neither is done by an emotion or a spurt or a faith: nor is it. Under accepted rules, crystallizing ancestral wisdom, the physical nature is so disciplined that it becomes pliant to the will; the mind is so broadened and vivified that it educes dormant faculty and ranges over areas previously unknown; the spiritual nature secures uninterrupted action and harmonizes the whole being with the highest truth. Nothing is left to haphazard or to impulse. All parts are

developed in accord with law, and the several faculties, fully ripened and in entire coördination, work without jar or an approach to friction. As wisdom and goodness together advance, cognate powers appear, and when the whole nature has reached the point of complete identification with the consciously-perceived scheme of the universe, it is at one therewith in knowledge, character, and function. Thus identified, it is an integral part. It has no discordant efforts, for its purposes are the same; it has no isolated interests, for it is one with the All; it has no risks from broken law, for it is fused with law. Possibilities of deflection are for ever at an end. There is no danger of fracture, for not a spot is weak. Having been harmoniously developed in every department after the ideal mode, it is symmetrical and perfect. It exhibits the design of the Great Architect; it reflects His will. It has no need of salvation. There is nothing to be saved from. It is scientifically safe.

ALEXANDER FULLERTON.

From Ostende to London.

A TURNING POINT IN THE T. S.

IN the early months of 1887 there were some few members of the T. S. in London who felt that if Theosophy did not receive some vital impulse, the centre there would be confined to a few individuals only who were pursuing and would continue to pursue their studies. Of course there may have been many who felt the same, but I write here of those with whom I was actually in contact. There were many anxious discussions as to how a vital interest could be awakened in the truths of Theosophy, and how attention should be restored to the ethical philosophy. This was the more necessary, for in the public mind the philosophy had been inseparably connected with the phenomena. We all felt that we were working in the dark and that we were ignorant of the real basis upon which the philosophy rested. Obviously we required a leader who might intelligently direct our efforts. We then determined each separately to write to H. P. Blavatsky, who was then in Ostende, laying before the Founder of the T. S. and the Messenger of the Masters the position as each of us saw it. We asked her to reply in a collective letter giving us advice as to what to do. She replied, however, to each individual, writing letters of eight to twelve pages. The result of this was that we all wrote and asked her to come over and direct our efforts. She had told us that she was writing the *Secret Doc-*

trine and must finish that before undertaking other work. Nevertheless we wrote to her that there was, we believed, urgent need of her directing presence, and that she could finish the *Secret Doctrine* in London as well as or better than in Ostende. After receiving her reply, which urged objections, Mr. Bertram Keightley went over to Ostende during the latter part of February or beginning of March and talked matters over with her. She agreed to come to London at the end of April provided we would find a house for her somewhere a little out of London in which she could work in peace. Soon after he returned I went over to Ostende rather unexpectedly to myself. I naturally went to call after leaving my luggage at the hotel. Madame Blavatsky received me with the greatest kindness, although previously to that occasion I was almost unknown to her. She insisted that I should transfer my things to her house and stay with her while in Ostende. At that time she was occupying the first floor of the house, with a Swiss maid to wait on her and Conutess Wachtmeister to keep her company. I was at once introduced to the *Secret Doctrine* with a request to read, correct, and excise, a privilege I naturally did not avail myself of. Madame Blavatsky at that time had never ventured out of her rooms since the previous November, and never came from her writing and bed-room into the dining-room until the windows had been closed and the room well warmed. Several attacks of inflammation of the kidneys had warned her that the slightest chill was dangerous to the completion of her work. At the close of my visit I returned to England with renewed assurances of her arrival on May 1st, and under pledge to return and assist Madame Blavatsky on her journey to London. I had not been in London many hours when one of our members, Dr. Ashton Ellis, received a telegram from Countess Wachtmeister saying, as I recall its tenor, that Madame Blavatsky had had another inflammatory attack on the kidneys, that she was comatose, and that her life was in the utmost danger. Dr. Ellis went over to Ostende and attended her. He told me that he was extremely surprised, and so were the others who know her serious condition, to find her recovering in a few days. Her state then was so critical that she began arranging her affairs before the comatose attack came, burning up papers and having a will drawn up so as to be ready for the end. Later on she told me herself that her life was saved by the direct intervention of her Master. Her endurance manifested itself even at this point, for as soon as she could leave her bed she was again at work on the *Secret Doctrine*.

In the middle of April Mr. Keightley again went over, and I

followed him about the 25th or 26th. We were rather in consternation because Madame Blavatsky said she could not possibly leave in such weather as then prevailed, especially on account of her late serious illness. Her landlord said she must leave, for the rooms were let. Countess Wachtmeister had previously left for Sweden to attend to urgent business affairs there under promise to rejoin Madame Blavatsky in London. Staying in the house with us was a friend of Dr. Ellis who assisted in the removal.

The fated day came, and in place of being bright but cold, as had been the case two days before, the morning proved to be cold and foggy, with a steady drizzling rain falling and penetrating all it touched, the thermometer being about 40 degrees. We fully expected Madame Blavatsky would decline to move, and thought her justified in doing so. Nevertheless she appeared that morning in full marching order, the trunks were packed, and all was ready. The carriage arrived and Madame Blavatsky was assisted into it, and off it drove to the wharf. It must be remembered that she had not had a window open in her room while she was in it (and would scarcely allow it open while she was out) for six months. She kept her room at a temperature of over 70 deg., believing that anything under that would kill her. Moreover, she was almost crippled with rheumatism and could hardly walk, and was a constant martyr to sciatica. On getting to the wharf we found the tide low, and in consequence that there was only a narrow gangway leading at a very steep incline to the steamer's deck. Imagine our dismay. Madame Blavatsky, however, said nothing, but simply grasping the rails walked slowly and without assistance to the deck. We then took her to a cabin on deck where she sank on to the sofa and only then betrayed the pain and exhaustion caused by her effort. The journey was uneventful so far as Dover, save that for the first time in her life Mme. Blavatsky knew what the preliminary qualms of sea-sickness meant and was much puzzled. At Dover the tide was still lower, and as a result four very stalwart piermen had to carry her to the top. Then came the greatest difficulty, for the platform is low and the English railway carriage steps were high. It required the united efforts of all the party (and the piermen as well) to assist Madame Blavatsky in her crippled state into the carriage. The journey to London was uneventful, and with the help of an invalid chair and a carriage she was safely lodged in the house we had secured for her. Secretly I was afraid the journey would have serious results, but, whatever was the reason, she seemed to enjoy better health for some time after her arrival in England than she had for months previously.

The day after her arrival she was at work on the *Secret Doctrine* at 7 a. m., and did not appear best pleased because she had been prevented from an earlier start through her writing materials not having been unpacked the previous night. A. KEIGHTLEY.

[EDITOR'S NOTE.—Dr. Keightley was asked to give the above short account of an important point in our history. It was a turning point indeed, since it resulted in the re-awakening of the London centre. A postal card sent to the Editor by H. P. B. after she got to London may be of interest and is here given.

Addressed "W. Q. Judge Esq., Editor PATH, New York, U. S. A.", postmark May 7, '89.

MAYCOT, CROWNHILL, UPPER NORWOOD, LONDON, *May 7th.*

Oh *thy* prophetic soul! Didn't know old H. P. B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather vegetating) in it till the Countess returns. Write here "1000 words for the PATH"? I'll *try*, old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—'O. L.' H. P. B."]

Two Theosophical Events.

A LIBEL RETRACTED—COL. OLCOTT STILL PRESIDENT.

SEPTEMBER, 1892, will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President Founder would remain in office.

In July, 1890, the *Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or

warned off from the work of the T. S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against the *Sun* and Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus but felt that the honor and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H. P B. died, and, as her action was for a personal injury to character, her demise worked a determination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of Sep., 1892, the *Sun* published the following in its editorial columns:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a single blow sweeps away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H. P. B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against the *Sun* have been discontinued, and the only one pending is that by Mr. Judge against Dr. Coues.

When Col. Olcott resigned the office of President before our Convention of April last, the universal desire in this country was that he should remain in office even if he did no great amount of

work in consequence of bad health, and the Convention asked him to reconsider his decision. India had expressed the same thought before. Replying to the cable sent him from the Convention meeting in Chicago, he said he was willing to do what was right, and later announced that the important matter of the legacy left to the Society in Australia was not settled so as to be secure to the organization, and also that the property owned in India had not been transferred to trustees so as to put the title in a shape to prevent loss or trouble. These delayed his going out of office. Just before the July Convention in Europe he published a notice rather ambiguously worded, but which was meant to read that very likely he would revoke his resignation. This possibility of two constructions led the European Convention to assume that he had declared definitively he would not revoke, and it therefore saw no need of taking any action on the question as had been done in America.

But in August Col. Olcott came to the conclusion that as his health had been fully restored he could not do better than revoke the resignation, and so telegraphed to the Vice-President, and the official circular to that effect went out last month. He is thus still our President, and surely no one there is but hopes he may so remain until the day of his death.

Some words by H. P. B. on the matter, written years ago, may be of interest. She says, speaking of Col. Olcott:

> As long as I live I shall never go against one who for ten years was my best friend, my staunchest, dearest, most loyal defender and brother, and one, moreover, whom the Master wants to stand firm at his post till his death-day.

To another:

> It may be that you and others and even myself do not always agree with Olcott, and find faults in him, but it is Master's wish that he shall be president until his death or that time which is equivalent to it. There is a quality in him that not many have, and that is the power and disposition to stand for his cause against all and every obstacle.

These serve to show that it is better, wiser, and safer for him to remain, and that it is not time, nor right, nor just, nor wise that he should go out either corporeally or officially. But let us hope that with the month in which the American Section heard of his action and of the retraction of the libel on H. P. B. and all Theosophists a new era began for the movement.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—*Galatians.*

Dogmatism in the T. S.

SOME OPINIONS OF ITS MEMBERS.

THE Editor of the PATH, desiring to know whether the charge of dogmatism could justly be brought against our literature or prominent writers, sent out to those whose replies follow a question paper, printed hereunder, and now gives the replies as received. They are from members in all parts of the American Section.

The PATH would be glad to have from you, for publication with your name, 200 words only, in reply to the following question, which is sent to several prominent Theosophists:

To what extent, if any, is there in our literature or in the words of Theosophical leaders a dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views?

Please reply immediately, beginning on this sheet. Address Editor PATH, 144 Madison Ave, New York City.

During fourteen years of very careful reading of Theosophical literature and familiarity with the Theosophical movement and its leaders and promoters, I cannot recall a single instance of "dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views". On the contrary, from the issue of the first number of the *Theosophist* in 1878 to the present time dogmatism has been avoided and condemned inside as outside the Society. The motto, "No doctrine gains weight by any pretended authority", has been kept prominent and strictly adhered to. The idea has been that the only authority for any statement must be the statement itself, its reasonableness or demonstrability, and such weight as any reader might give to the name of its author. Alike in the closing section of the *Key to Theosophy* and the opening pages of the *Secret Doctrine*, always and everywhere H. P. Blavatsky was the first to avoid and condemn dogmatism and to repudiate and denounce intellectual bondage, and every leader and writer with whom I am acquainted has followed her lead in this regard. Even the Secret Doctrine, itself a definite body of laws, philosophy, and science, must stand or fall solely on its merits, and absolutely without extraneous support, other than corroborative facts and coincident testimony.

J. D. BUCK, M. D., F. T. S.

Cincinnati.

I have seen absolutely none. There has been a strong effort, which I heartily endorse, to put forward the truths of Reincarnation and Karma as Theosophic tenets. But this has been and is being done solely upon the appeal to logic and reason, and never in the spirit of dogmatic authority.

If there be in Theosophy a message to the Western world, this must be clear and convincing. It is useless to prate of universal brotherhood unless we are prepared to show why and how this is practicable and necessary. Therefore Theosophy, being a religion, philosophy, and science, must have formulæ for the expression of the forgotten truths for which it demands a rehearing. And in Karma, Reincarnation, the compound nature of man, etc., these formulæ are found. They can never degenerate into mere creeds or dogmas because

their demonstration must lie in reason and scientific observation of facts, and never in the appeal to authority, though that authority be a Dhyan Chohan. Therefore, while the outer body of the Society may be composed of people with no clear cut, definite knowledge of its philosophy, it will fail in its mission if at the center it have not a heart composed of those who know and teach this, even though their utterances seem at times a little dogmatic to those who have not given its teachings the same concentrated study.

JEROME A. ANDERSON, M. D., F. T. S.

San Francisco, Calif.

A dogmatic spirit demands the acceptance of a teaching without regard to independent action in the mind of the receiver.

H. P. B. and many writers on Theosophy have been earnest in their statements and untiring in their efforts to place their reasons for belief before the minds of others. They sometimes ask the reader not to object prematurely, but to accept certain tenets provisionally, that the whole philosophy may be outlined correctly and then either accepted or rejected with intelligence.

This, however, is but the common-sense method of searching for truth, which so many forget to practice. A few who have endeavored to ride the ecclesiastical hobby of some special religion into the Theosophical field, have written in a somewhat dogmatic vein. I may mention in illustration the articles entitled "The true Church of Christ" which appeared in *Lucifer*.

We are prone to worship the lower Ego, the root of all dogmatism. Theosophy leads to impersonality. As the outlines of its majestic philosophy are realized, the transient self is dwarfed to a mere tool and vanity seems absurd. The personality of even the greatest teacher becomes as the vehicle which has brought the traveler within sight of a snow-capped mountain range.

WM. MAIN.

Brooklyn, N. Y.

It appears to me that, as a rule, Theosophical writers express their intention and wish to be an avoidance of dogmatism. This is their premise. Following on this premise come the statement and development of their views. These views generally are based upon the teachings of Eastern wisdom, and are decided, precise, definite. In order to put them clearly, vigorous English is employed and an earnest spirit displayed, sometimes with great fervor and insistence. Such positive statement, coupled with faithful acknowledgment of the source of these beliefs, might lead the casual reader to infer dogmatism. It is evident that if the writer hedges the article about with caution, proviso, and preamble, it is much weakened, both in style and in its impress. Hence the prior statement, in the earlier writings of an author, that no authority is claimed no dogmatism intended, ought—as it appears to me—to cover all but the most flagrantly dogmatic utterances, and ought to be inferred even amid great fervor of utterance. Have not almost all authors of prominence in the T. S. disclaimed "authority" and deprecated blind belief? I think so.

J. C. KEIGHTLEY.

New York City.

The definition of the phrase "dogmatic spirit" is, as I understand it, to be found in the phrase "a tendency to demand a belief in any writer's or teacher's views". So understood, I do not call to mind any dogmatic spirit in Theosophical literature. I suppose that in talking there is at times a greater apparent tendency to dogmatism. But I am sure it is apparent rather than real.

And I have noticed but seldom in the words of Theosophists even any apparent tendency to dogmatize, and no tendency that I can call to mind in the words of our leaders. Earnestness of opinion and forcefulness of statement are to be found in abundance, but no dogmatism that I remember.

GEORGE D. AYERS.

Boston, Mass.

The very absence of dogmatism in Theosophic teaching constitutes its greatest force.

E. AUG NERESHEIMER, F. T. S.

New York City.

Except in a *Lucifer* editorial last October, which was afterwards manfully modified, I recall no instance. H. P. B. was emphatic in discountenancing dogmatism, and her most immediate pupils evidently cultivate the same spirit, even where their own convictions are most decided. I think that every leading Theosophical writer disclaims the right, the power, and even the wish, to coerce opinion, insisting that no human being has the prerogative of enforcing orthodoxy, as also that a belief under strain has no validity. The Theosophical Society, organically and by its foremost members, has repudiated a dogmatic purpose, and the consistency of its and their course I judge open to no impugnment.

ALEXANDER FULLERTON.

New York City.

That the tendency of Theosophy is to emancipate, not to fetter, the mind is shown by the very make-up of the Theosophical Society. Its members live in all parts of the world and are of many nationalities and creeds, yet they all meet on the common platform of fraternity. This is against the teachings of dogmatic religions everywhere, which discourage their votaries from friendly intercourse with those of opposing beliefs. Hence it follows as a matter of course that only the most liberal followers of any religion are found in the ranks of the Theosophical Society. Nor does it seem possible that a dogmatic tendency should ever develop to any appreciable extent, although a member here and there may think to impose a particular set of views upon the rest. And the reason why dogma cannot prevail is because all Theosophic study leads to the giving up of dogma. A liberal thinker after joining the T. S. becomes more liberal; the narrow thinker grows enlightened. It seems to me the loftiest claim of Theosophy is that it widens the horizon of the mind. Certainly no one can read the works of H. P. Blavatsky without acknowledging that they breathe the very spirit of religious freedom.

GEO. E. WRIGHT.

Chicago, Ill.

I am a subscriber to all the Theosophical magazines, and own most of the literature published during the past five years; I have never noticed in this mass of literature, or in the words of Theosophical leaders, any dogmatic spirit or tendency to demand a belief in any writer's or teachers's views. To assert positively what one knows cannot be called a dogmatic spirit, and those in the Society who so assert are the last to demand belief in such assertions, even though *they know them to be true;* each individual is left to take what he can assimilate, and, whether he takes part or rejects all of what is said or written by leaders of the movement, such action does not in the least impair his standing in the Society. Never have I known a Theosophist to say or write, "If you do not believe this, you are not one of us"; such a position would

be a dogmatic one as I understand the term. It is the right and the duty of every member to voice his honest conviction, and to give the result of his studies for the benefit of all: all are students, from the leaders to the latest member; there is no dogmatic authority, nor can there be, for "There is no religion (authority) higher than truth".

ROBERT CROSBIE, F. T. S.

Boston, Mass.

I do not see any dogmatic spirit in our literature. Theosophy is not a system of negations, but an assertive, positive philosophy, religion, and science, nothing new but the very old.

The writer or speaker presenting Theosophy must do so positively and assertively, and it is so presented, but not to my view in the disreputable sense that has become attached to the word *dogmatic*, *i. e.*, arrogant, dictatorial presentation, the spirit of "Believe or be burned: I have the only truth!"

The individual who studies Theosophy, who thinks, begins to have a dogma at once, this being the meaning of "dogma", and we need more people having a dogma of their own!

Theosophy is my dogma: I think, I believe it, but it only a "hypothesis" for you, presented for your consideration, until you may "think" it also.

Until you can do so, you are right where you are mentally, and filling your place in humanity as well as I. This is the spirit of our literature and leaders. The less we know of Theosophy, the warmer we become in writing and argument, but this I notice becomes temperate, cool, in him who knows.

EDWARD B. RAMBO.

San Francisco.

So far as my reading has extended and so far as my mingling and talking with Theosophical leaders have gone, I have not at any time been impressed with the idea that there was such a spirit as dogmatism anywhere in the literature or in the minds of Theosophists. Theosophy comes free from any demands as to belief or action. The problems are presented, the method of proof suggested, and the student left to work out the answer; and whatever conclusion has been reached must serve as the guide to the person who is climbing the Theosophical ladder, must show him where to grasp the next rung. The knowledge so obtained cannot be transferred to a brother as you would pour water in an empty pitcher. Therefore there can be no room for the class of persons who demand a belief in their particular views, and Theosophy must remain free from dogmatists and dogmatism, or cease to be of any value to the human family.

A. P. BUCHMAN, F. T. S.

Fort Wayne, Ind.

The world of devotion is full of circles which are made up of smaller circles, and these again are included in larger ones; all of them together make up the great circle of devotees who work for the good of the Human Family. There is no part of the round world which is not covered by some part of this great sphere of the heart's effort.

Kings, Rounds, and Obscuration.

A NUMBER of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H. P. B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya*—or total destruction—is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscuration* is similar to the sleep

of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan*. This agrees with the views given by H. P. B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July PATH said "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July PATH.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of edu-

cation for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life wave" never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in

detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may Illustrate the question about *obscuration* and *pralaya*, as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into pralaya, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

What Shall We Call Ourselves?

I DO not know how widespread is the tendency, but I have been noticing among many of our best and most thoughtful members a reluctance to style themselves "Theosophist". Instead, the unwieldy title, "a member of the Theosophical Society", is used. To this is usually added "and I am trying to become a Theosophist". The reason given for this course is that

to them a Theosophist is, or more truly would be, a being of perfect virtue and perfect wisdom.

With this meaning attached to the title it is entirely comprehensible that they disclaim it for themselves. But it is a meaning which, to me, seems to have been needlessly and arbitrarily assigned. Needlessly, because we have many other words which will better serve the purpose, as "altruist" from the European terminology, and, in the rarely rich vocabulary which has come to us from the East, a series of titles for the whole hierarchy of spiritually-striving beings, from the lowly Chela to the Buddha of Compassion; arbitrarily, for the etymology implies no such meaning.

In most words of like formation the suffix implies only "one who labors at", while in words such as realist and materialist it means still less, merely "one who believes in". We do not refuse to term a man "geologist" because he is not an Agassiz; we call many a man, and rightly, an artist, although between him and Michael Angelo there be degrees which it must take him ages to climb.

According to all analogy, then, a Theosophist is not one who has attained, but one who labors to reach, Divine Wisdom. To make perfection a necessary qualification for bearing the title would be, in Kali Yuga, to put that title out of use.

Fortunately, whatever the struggle of individuals, the world in general will not be content to use a phrase when it can find a word: and a word it must and will find to express that a man is not merely "a member of the Theosophical Society", but that he recognizes the truth of its chief teachings, that he believes in the Universal Brotherhood of Humanity, in Karma and Reïncarnation, and—in H. P. B.

Since, then, to raise the word to its highest is to debar ourselves from using it, and since there is a need which in its lower meaning it well fills, let us accept this lower meaning and call ourselves Theosophists. The title may be borne in all humility; to say "I strive" is but to confess the goal unreached. In so using the word we cannot belittle it, for not the achievement but the effort that makes it possible is truly great.

M. Loring Guild.

Cities under Cities.

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schleimann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London,

asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day —reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus —are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies", as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And

thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN.

The ancients considered things divine as the only realities, and that all others were only the images and shadows of the truth.

LITERARY NOTES.

SEPTEMBER LUCIFER is not very interesting. Mr. Edge describes well the Elephanta caves near Bombay, Mr. Mead's "Simon Magus" continues its learned exposition, and Mrs. Besant begins a serial "Death—and After?" "Vasudevamana" exhibits that intimate knowledge of the inmost nature and experiences of Atma with which theologians of both East and West astonish simple folk. How a Calvinist and a Vedantin must smile at Herbert Spencer and his "Unknowable"!—[A. F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves VI" deals mainly with the experiences with spiritualistic mediums under examination for fitness as to the proposed examinations in Russia, and is not only an intensely interesting and vivid description of the phenomena wrought (particularly those by Mrs. Thayer, the "flower medium"), but is interspersed with instructive facts and incidents and suggestions, all in Col. Olcott's delicious style. From a moss-rose bud falling on his hand at one of these *séances* and given afterwards to her, H. P. B., to the astonishment of Col. O. and another lawyer, caused a solid gold ring to emerge; and eighteen months later, when the ring was lying in the hand of the Colonel's sister, added three small diamonds to it. In a powerful paragraph the Colonel shows how H. P. B. never wearied of insisting that phenomena were insignificant as compared to spiritual philosophy, and invariably taught that "the psychical experiment has the same relation to spiritual philosophy that the chemical experiment has to the science of chemistry." Mr. S. V. Edge, in "The Hour of India's Need", addresses Hindus in expostulation and warning upon their listless apathy, and with no fear of either denial or offense manfully states and laments the prevalent indifference to the efforts made for them and their country. Flattery and flowers are abundant, but not zeal and coöperation. And, in truth, not much enthusiasm for India can be felt either by Masters or by Westerners until Indians wake up and do something. Bertram Keightley translates from the *Sphinx* a singularly minute interpretation of *The Idyll of the White Lotus*, and in a footnote Col. Olcott says that a very curious history connected with the writing of this book will be revealed by him in "Old Diary Leaves". At the close of the Supplement Col. Olcott, with evident shrinking, prints "The Olcott Pension Fund: a Personal Explanation". It shows how most of the profits of the *Theosophist* and of book sales went to the T. S. (67 per cent), and how the depreciation of the currency has long enhanced the cost of living and of publication. His financial future is gloomy indeed, yet he makes no complaint and maintains the independent spirit of the man and the army officer. But the whole T. S. has a duty and a privilege towards the one who has worn himself out in its work.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 9. W. R. Old with fine analysis and much thought-power treats "The World as Subject and Object". Edward Ellis's paper, "The Ethics of Theosophy", is peculiarly what an American would call "level-headed", and shows up shams with delightful vigor and impartiality. "A Beginner's Sorrows" very truly depicts an experience apt to occur to aspirants, but becomes somewhat indefinite in the philosophy of its outcome.—[A. F.]

The Woman who Dares, by Ursula N. Gestefeld, F. T. S. This is a remarkable book, not very strong in its early part, but growing stronger and stronger, nobler and richer, in its sweep towards a grand consummation. A devoted wife slowly realizes that the utter loss of individuality in marriage frustrates its end, and that the physical ministrations which both her physician and her pastor assure her are its essence should not be involuntary. How she vindicated the law of Nature over the law of State and Church, and the blessed result, are the purport of the tale. Its finest parts are the scene at the natural cross on the wayside rock (chapter 15), the admirable lesson of the boy and the bird (chapter 20), and the discussions with the doctor and the minister (chapters 21 and 22). These are masterly, masterly in logic, sentiment, delicacy, and wording. But all through the book are delicate touches or the keenest strokes, pages 186 and 245 illustrating the latter. Only a union of a clear head, a loving nature, and an exalted ideal could produce this work. If not by name Theosophical, it is really so in its full-voiced proclamation of the truths of the Higher Life, the responsibility of individuality, the triumph coming through the sacrifice of self rather than duty, the need for a rational solvent to the sex problem, the glory of womanhood as God intended rather than as man has in his selfishness supposed. Little, if any, deference is due to a brute merely because he is a father, and one should not use "transpire" when he means "occur", or ever say "I am mistaken", but these are small blemishes in a book so tender in sentiment, so high in conception, so affluent with truths invaluable to humanity and so certain in time to enrich its future.—[A. F.]

Theosophical Siftings, Vol. v, No. 10, is a reprint from *Lucifer* of two important conversations between H. P. B. and a student upon "Astral Bodies" and "The Mysteries of the After Life". Even if the explanations are sometimes a trifle confused or indefinite, and, in one case on page 16, the question quite dodged, the general statements are abundantly clear, large information is given, and the illustrations are telling. The T. P. S. is sage in reprinting just such articles, and thus ensuring to them a wider influence than *Lucifer* alone could give: such was the plan proposed when T. P. S. was begun.—[A. F.]

The Light of the East is a new Hindû magazine issued in Calcutta and devoted to Aryan Philosophy, Religions, and Occultism. Its opening article, "The Signs of the Times", is an able exposition of the service East Indian thought can at this epoch render to Europe, and Schopenhauer is quoted as predicting that the most remarkable historic event of the Nineteenth Century will be the introduction of Aryan religious philosophy to the West. The magazine promises for European readers expositions of the Hindû system by its ablest expositors—the Brahmins, the great Vedantic doctors of Benares and Southern India being consulted on every difficult and intricate problem. An attempt will be made to give a rational explanation of the Shastric injunctions so closely followed by millions of Hindûs even in these days. Valuable Sanskrit works with Sankaracharya's commentaries will be translated. But what is stated as by far the most important object of the new magazine is help to those who sincerely wish to lead the true life but have no trustworthy guide. Assurance is given that the greater articles will be from the pen of those who, by virtue of *yoga*, are on a higher level of spiritual consciousness than the mass of mankind, and therefore able to give practical hints of the utmost value. Readers are cautioned against supposing that the whole truth regarding the secret aspects of ancient science is to be revealed, even if some of the contrib-

utors are acquainted with them. Sacred mysteries are never revealed, but everything will be done to bring to light all that can be disclosed without profanation. "A Study of the *Bhagavad-Gîtâ*" is begun; also "Psychic Experiments" by a Chela; and among other articles is a discussion of the Sea Voyage Question. If this magazine fully covers the ground of its promises, and if all its articles equal "Signs of the Times", it may indeed be a Light streaming through its own land and reaching far to the West. The subscription in India is 5 rupees, outside is 15 shillings,—a somewhat exaggerated disproportion.

Mirror of the Movement.

BLAVATSKY T. S, Washington, D. C, has changed its Headquarters to 919 F st. N. W., second story, where it has two large rooms with seating capacity for 125. They are convenient and tastefully decorated. They are open all day and evening, and books are sold there for the T. S. It purposes weekly or bi-weekly meetings on Sunday evening, conducted by the Branch members with such help as may be rendered by speakers and lecturers from elsewhere. Much expense has been incurred for alterations and fittings, but this is part of the vigorous work projected for the winter. Very many persons of a scientific turn of mind are in the Government employ, but have never yet been reached, and these are specially had in view. All prospects are hopeful. The library is open daily from 10 to 5, and the Universalist Church may be had for lecturers of exceptional prominence. On the 21st of October Bro. William Q. Judge lectured to the Branch on *The Lost Chord of Christianity*. Although several attractions were in the city the room was crowded, and all remained during the hour and twenty minutes the lecturer spoke, The *Post* next day gave a very good report of the lecture. The work of this Branch is broadening out.

DR. J. D. BUCK, thanks to the preliminary efforts of our devoted and self-sacrificing sister, Mrs. L. D. Nugent, who, though sick and alone, has filled Dayton, Ohio, with seeds of Theosophical truth, made a most successful missionary visit to that city on the 9th of October. The Doctor addressed 100 for an hour in the morning, in the afternoon gave instruction and responses to a group of 20 inquirers at Mrs. Nugent's rooms, and in the evening spoke to an audience of from 150 to 200, answering questions for half an hour longer. All were intent, and the speaker was urged to return. Mrs. Nugent has already founded a "Club", and there are indications of spreading interest in Theosophical topics. Dayton is another of the towns ripe for a visit from a Theosophical lecturer.

ARYAN T. S. Sunday evening lectures in October were: 2d, *Heaven and Hell*, Dr. A. Keightley; 9th, *The Common-Sense of Theosophy*, Alexander Fullerton; 16th, *Teachings Christ Withheld*, Claude F. Wright; 23d, *Nature's Workshops*, William Main; 30th, *Theosophy and Christianity*, William Q. Judge.

BROOKLYN T. S. Sunday evening lectures in October were: 2d, *Secret Doctrine*, C. F. Wright; 9th, *Evolution and Theosophy*, Wm. Main; 16th, *The Lost Chord of Christianity*, William Q. Judge; 23d, Miss E. B. Hooper; 30th, *The Three Objects of the T. S.*, Miss K. Hillard.

"H. P. B." T. S. Sunday evening lectures in October were; 2d, *Evolution of the Soul*, William Q. Judge; 9th, *The Sixth Sense*, C. F. Wright; 16th, *Astral Matter and Astral Man*, Myron H. Phelps; 23d, *The Rationale of Heaven*, C. F. Wright.

Boston T. S. has moved its Headquarters to Room 2, 136 Boylston st, which is not far from the former, is pleasantly situated, and seats about as many. The first meeting was held on Oct. 6th, and on the 13th Mrs. Mary H. Wade of Malden lectured upon *What is Theosophy?*

Isis T. S, Decorah, Iowa, has elected as President Mr. Geo. W. Adams, and as Secretary Miss Idena C. Schrubbe.

Bro. Abbott Clark, who has rendered active service to the T. S. in Southern California, has removed to San Francisco, and will add his strength to the local work there.

The Ohio Liberal Society, Cincinnati, invited from Dr. J. Buck a Theosophical lecture, and on Oct. 16th he gave "Karma and Reïncarnrtion" to an audience both large and enthusiastic. The materialists present attempted puzzling questions, but not with encouraging success.

The Indianapolis T. S. is the latest Branch chartered. The Charter was issued October 13th, and the Branch, which is 67th on the American roll, has six Charter-members.

The Aryan T. S. has decided to adopt the system found so valuable in London, Brooklyn, and Harlem. It provides that visitors to Branch meetings are admitted on tickets signed by any member, and that after four visits a person can continue only through Associate Membership for three months, that not being renewable, though an opening to regular membership.

Obituary. Mrs. Susie A. English, who with her husband and daughter had consecrated herself to the work of female education in Ceylon, and who started in a sailing vessel for Colombo last summer, expired at sea on the 11th of August. The journey aggravated some ailments long held in check, and fatal complications of heart and kidneys ensued. Mrs. English had long labored for the welfare of women as physician, teacher, and lecturer, and her purpose was to supply instruction in medicine and nursing to the Sangamitta Girls' School. She had taken with her a manikin as part of her equipment. Thus sadly ends before it was begun a noble purpose which was the culmination of a dutiful life. Mrs. English was deeply earnest in her Theosophical convictions and in their conscientious outcome, and her death, like her life, was in the path of effort for others' good.

COL. OLCOTT'S GIFT TO HEADQUARTERS.

H. P. B. very properly willed to Col. Olcott, who had corrected its proof-sheets and immensely aided its publication, her interest in the copyright of *Isis Unveiled*. From the profits since her death Col. Olcott has given one-half to Adyar, the other half to the American Headquarters. Its debt is thus lessened by $187.50. How often has it been the case that he has divided his resources between the country of his birth and the country of his heart, keeping nothing for himself! Thus and otherwise does he illustrate as a man what he has taught as President of the T. S.—that patriotism is better than selfishness, and philanthropy better than patriotism.

GIFT FROM MR. BERTRAM KEIGHTLEY.

Mr. Bertram Keightley has sent from Adyar as an expression of personal interest in the Headquarters Library the five volumes already published of the translation into English of Valmiki's *Ramayana*, the remaining two to follow as soon as in print. This important work will be a great addition to the growing library, which has its thanks ready for all other kind donors of valuable Theosophical literature. Nor will they be lacking for him who shall present an album, a number of photographs of members lacking that accommodation. There are three albums, yet a fourth is needed. Indeed, it has been for long time, but the General Secretary naturally hesitates to multiply appeals when many members are now so taxed. Still—Theosophy and its Society are worth all that we can do for them.

Pacific Coast Items.

WILLAMETTE T. S, Portland, Oregon, has the following course of public lectures on Sunday evenings: Oct. 2d, *Why we need Theosophy*, Miss M. E. Keene; 9th, "*We are Seven*", A. R. Read; 16th, *Self-Discipline*, Mrs. M. J. Robinson; 23d, *Astral Light and Kama-Loka*, J. H. Scotford; 30th, *What are Dreams?*, Mrs. L. D. Durkee; Nov. 6th, *The Study of Occultism*, H. H. Griffiths; 13th, *The Great Renunciation*, J. H. Scotford; 20th, *The Idea of Rebirth*, A. R. Read; 27th, *Are we Brothers?*, Miss M. E. Keene; Dec. 4th, *Theosophy and Science*, A. Schuz; 11th, *The Soul of Things*, H. H. Griffiths; 18th, *Theosophy and the Christian Doctrine*, Mrs. A. R. Read.

DR. GRIFFITHS gave two lectures in Masonic Hall, Santa Cruz. Oct. 9th "Reincarnation" was given, and Oct. 11th "Karma". Branch meetings and parlor talks were held. The press gave long and excellent reports.

THIRD AD-INTERIM CONVENTION

At San Francisco, Oct. 1st, 2d, and 3d.

The Convention was called to order by E. B. Rambo at 10 a.m., Oct. 1st. The Secretary's report of the Second Ad-Interim Convention was adopted as printed.

F. I. Blodgett of Seattle T. S. was elected President, and Abbott Clark Secretary. The Branches were represented by 29 delegates.

Two business sessions were held, at 10 a.m. and 3:30 p.m., Oct. 1st.

At the morning session the report of the treasurer of the Pacific Coast Committee, E. B. Rambo, was read. The library is in a flourishing condition. A considerable amount of Theosophical literature has been circulated, including 41,110 leaflets. The receipts at the treasurer's office for the two years had been $2400, and the disbursements the same.

The Pacific Coast lectureship was tendered to Dr. Allen Griffiths in the latter part of February, 1892. On March 19th the lecturer left San Francisco for Southern California and was absent two months, during which time fifteen cities and towns were visited, twenty-six lectures given, and many parlor talks held. From June 3d for three and a half months Dr. Griffiths was in the Northwest, from Victoria, B. C., on the north, Spokane on the east, and Boise City on the southeast, to the ocean on the west. Twenty-two cities and towns were visited, thirty-eight public lectures given, and many parlor talks. Two new Branches were organized, one at Victoria, with eleven charter-members, and one at Elgin, Oregon, with seven charter-members.

A report by Dr. Copeland of Tacoma was received with applause. Short addresses were made by Miss Walsh of San José, Mrs. A. J. Patterson of San Diego, Mrs. M. B. Smith, F. I. Blodgett, of Seattle, Mr. Ettle, Mrs. McIntyre, and Dr. A. Griffiths.

A recess was taken to meet at Red Men's Hall at 2 p.m.

Rev. Mr. Copeland announced that he had prepared a Theosophical burial service, and submitted the proof-sheets for the approval of the Convention. It includes services of song, admonition, memorial tributes, and selections from the *Bhagavad-Gîtâ*, for the home, at the grave, and at the crematory.

Resolutions were adopted continuing the Pacific Coast Committe for Theosophic work; thanking Miss Gertrude Piper for her work as Secretary and Librarian; recognizing the value of the Lecturer's work and recommending that he be kept in the field and that funds for the purpose be continucd to be raised; thanking Bro. A. Griffiths for his work; and lastly, renewing and reiterating the unswerving loyalty of the Coast to Theosophy and sending greetings of loyalty and friendship to Col. Olcott, Annie Besant, and William Q. Judge.

Five public meetings were held and had good audiences. Practical phases of Theosophy were dealt with by Dr. Copeland, Miss Walsh, Bro. Blodgett, Dr. Anderson, and Allen Griffiths. Excellent reports were made by the daily papers. The greatest harmony and earnestness marked the Convention. It was resolved to hold the next Ad-Interim Convention in San Francisco.

England.

There was an immense meeting in South London on Sept. 18th, at one of the big music halls, to hear a lecture from Annie Besant on "Theosophy and Labor". It was listened to with very close and critical attention, and an hour of questioning followed. The applause at the end seemed to show a good deal of sympathy, though it is always hard to say if applause means assent or only momentary pleasure in listening to a fluent speaker.

The Blavatsky Lodge has just issued its syllabus for the autumn session: it ranges over a wide area, from "The Criminal Brain in the Light of Theosophy" to "The Symbolical Paintings in the Lecture-Hall". Ancient religions are to be dealt with by lectures on Zoroastrianism, the *Purânas*, the *Upanishads*, the *Bhagavad-Gîtâ*, and the *Book of Job*. Conduct will be considered under "Asceticism, is it good or bad?", "Western Idols and Eastern Ideals", and "Man in the Universe, King or Slave?" The occult side of Nature claims two lectures, one on Sound-Forms and the other on Psychometry. No names are attached to the lectures, as it has been found that this plan prevents overcrowding.

On the Saturday evening meetings, confined to members, it has been decided to take the *Bhagavad-Gîtâ* for study. Mohini's and Subba Row's commentaries will be used, and members have been requested to bring with them any translations they have, so that all the light possible may be thrown on this priceless work.

The Headquarters staff has received a welcome addition in the person of Miss Amy Dickinson, who has put herself under our Bro. James Pryse to learn printing in order to devote herself to the work of the Society. What a good thing it would be if all the work of the Society could be done by its own children!

The North Dublin Centre has just started a printing press of its own, and is going to issue an 8-page monthly for propagandist purposes. May it prosper as well as its elder sister, the H. P. B. Press.

Bro. Kingsland's tour among the Lodges is doing much good. He has nearly every day filled up till the end of October, and when he returns to London at the beginning of November, he will have visited Scotland and Ireland and the northern counties of England. It is impossible to overestimate the amount of good that might be done by an extension of this kind of work, and, in addition to the propaganda thus effected, the bands of brotherhood are drawn closer and the spirit of unity grows. Bro. Kingsland has been to Liverpool and North Wales.

Countess Wachtmeister has been to Ramsgate and Margate and arranged for two lectures.

Bro. James Pryse had a successful meeting at Peckham Rye, Sept. 26th, lecturing for an hour and then answering questions.

The artisan population in London is becoming interested in Theosophy and asks for lectures.

The General Secretary of the European Section desires universal notice to be given that Mr. Alberto de Das has been expelled from the Theosophical Society, that action by the Spanish Group having been affirmed.

DONATIONS TO H. P. B'S URN.

To October 15th:

C. A. G. $10.00; M. L. S., A. H. S., A. W. S., J. S., $5.00 each; J. D., $4.75; A. M. W., $2.50; R. L. L. $2.00; D. N., A. V. E., O. E. S., E. M. D., T. H. S., $1.00 each; J. E. S., 50 cts; total, $44.75.

Previously acknowledged, $152.83; in all, $197.58.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in October				$1969 97
Contributions since October report:				
Members of Aryan T. S.	$46.00	E. L. D. M.	$ 5.00	
San Francisco T. S.	10.00	R. J. N.	5.00	
A. E. P.	5.00	K. M. T.	5.00	
A. K.	10.00	G. F. M.	5.00	
R. O. R. B.	1.00	Col. Olcott	187.50	
				279 50
Actual deficiency October 15th				$1690 47

Notices.

FORUM No. 40 was issued late in the month.

THE PATH will pay $1.00 for a copy of its issue for February, 1890.

The light of the eye fadeth, the hearing leaveth the ear, but the power to see and to hear never deserteth the immortal being, which liveth forever untouched and undiminished.—*Book of Items.*

OM.